

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—Goethe.

'WHATSOEVER DOOTH MAKE MANIFEST IS LIGHT!'—Paul.

No. 1,504.—VOL. XXIX. [Registered as]

SATURDAY, NOVEMBER 6, 1909.

[a Newspaper.]

PRICE TWOPENCE.
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London Spiritualist Alliance, Ltd. 110, ST. MARTIN'S LANE, W.C.

Programme of Meetings for the Coming Week.

TUESDAY, November 9th, at 3 p.m.—

Members and Associates, 1s.; Friends, 2s.

Seance for Clairvoyant Descriptions MRS. PLACE-VEARY.
No Admission after 3 o'clock.

THURSDAY, November 11th, at 4 p.m.—

For Members and Associates only. Free.

Psychical Self-Culture Class. Conducted by MR. H. O. WOLFE MURRAY.
No Admission after 4.10 p.m.

FRIDAY, November 12th, at 3 p.m.—

Admission 1s.; Members and Associates, Free.

Talks with a Spirit Control MRS. M. H. WALLIS.

MONDAY, WEDNESDAY, and FRIDAY, at 11 a.m.,

Spiritual Healing MR. A. REX.

For further particulars see p. 530.

SPECIAL NOTICE.

All subscriptions of new Members and Associates joining the London Spiritualist Alliance now, will be taken to include the remainder of the present year and the whole of 1910.

Subscription to December 31st, 1910—

MEMBERS, One Guinea.

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Sunday next, at 7 p.m. MRS. M. H. WALLIS.

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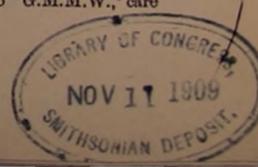
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This Alliance has been formed for the purpose of uniting together persons interested in the study of Psychical or Spiritualistic Phenomena which throw fresh light upon the nature of man, and reveal him as surviving the change of death. It also provides opportunities of investigation, and affords information by means of papers and discussions.

Social Gatherings are also held from time to time, of which due notice is given. Two tickets are sent to Members, and one to Associates, for all meetings.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in 'LIGHT,' and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of over two thousand works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance, whether in town or country, to whom books can be forwarded on payment of the cost of carriage. Members are entitled to three books at a time, Associates one. A complete catalogue can be obtained, post free, for 1s., on application to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum.

Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

** Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due on January 1st in each year.

Notices of all meetings will appear regularly in 'Light.'

E. W. WALLIS, Secretary.

HENRY WITHALL, Hon. Treasurer.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1910.

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No. 1,504.—VOL XXIX. [Registered as] SATURDAY, NOVEMBER 6, 1909. [a Newspaper.] PRICE TWOPENCE.

CONTENTS.

Notes by the Way	529	Our Relations with Three Worlds.	
L. S. A. Notices	530	Address by Mrs Annie Besant 535	
Experiences with Mr. E. Wyllie	531	A Remarkable Psychic Photograph	537
A Psychical Puzzle	532	Trenchant Testimony by Sir W. Crookes	537
Not Subconscious Mind	532	Jottings	538
Robert Cooper Fund	533	Mr. Stead's Political Séances	539
The Vedas and Re-birth	533	Spiritualism and Theosophy	539
The Problem of Eusapia Paladino	533	Bishop on Spiritualism	540
Mrs. Besant's Lecture	534		

NOTES BY THE WAY.

It has come at last. For many years we have been wondering when we should have to face it; and here, we are assured, it actually is—at Mowbray House, Norfolk-street, in reports of speeches and interventions by Disraeli, Gladstone and Biggar, and on off days, talks with 'a curiously mixed little crowd of priests, racing touts, jockeys, and Stock Exchange men.' The 'spirits' named are introduced as still concerned about politics, and their opinions are asked about the Budget and the House of Lords.

It may all be true, and it may be inevitable, but we candidly confess we do not like it, though that matters little. If the thing is true, it has got to be; but we are intensely interested in the question: What will happen when we consult 'the departed' about politics and affairs of State, and bring into an election messages from Disraeli and Gladstone just as we now bring in puffs from Balfour or Lloyd-George? What will happen when the testimony of 'the departed' is taken in a court of law? What will happen when—but the prospect is overwhelming. If it has to be, we must all try to adjust ourselves to it, but it will make a different world of it; and the clashing and confusion of our daily arena will be increased a hundred-fold. More than ever shall we require caution, the place of meditation, and the habit of reserve.

But much preliminary evidence is required.

The Rev. Frank Swainson, Vicar of St. Barnabas, Holloway, follows closely in the footsteps of his brother, Archibald Brown. Both admit that the phenomena of Spiritualism are genuine. Both are sure that devils and the king of the devils, Satan, are entirely responsible. Both quote as the 'Word of God' the command to kill the medium: and we venture to say that both will never tell us why they disobey the command of God. We really cannot go over all the nauseous ground again. What Archibald Brown said, Frank Swainson says: and the one is just as ill-tempered and ill-mannered as the other. Spiritualism is devilish. All the spirits are demons, and not one of them is a departed man, woman, or child. The curse of God is upon it, and adherents of it are accursed. Satan simulates goodness, and even assists healing mediums, only to bait the hook to ruin souls, and he leads them on to deny him so that he may easily capture others. God has utterly surrendered to him, and never allows any good spirits to approach us. The angels are all enjoying themselves in Paradise.

This is a sufficient summary of this theologian's out-

pouring. He has done one thing successfully. He has shown us how much we are wanted and how much there is for us to do.

Dr. J. H. Hyslop writes, in the 'Journal of the American Society for Psychical Research,' a keenly argued Paper on Telepathy, with a view to showing that the word is descriptive only, and not explanatory. He urges all of us to give up imagining that we know anything about it as a mode of communication, and he almost roughly sweeps away the assumption that telegraphy through space without physical contact helps us to an explanation.

Incidentally, Dr. Hyslop cautions anti-Spiritualists against using the word 'Telepathy' as excluding the Spiritualist's hypothesis; for the word neither denies nor affirms as to Spiritualism. 'That is telepathy,' then, is not legitimate as negativing a Spiritualist hypothesis. There is all the difference between 'an attitude of ignorance with a desire to know,' and 'denial and a desire to destroy.' The first may be fruitful: the second tends to prevent or destroy fruit.

Dr. Hyslop argues strenuously in favour of tackling the sceptic on his own ground and even on his own terms. That is magnificent, but it is not war. It may even stop effective war, for the Spiritualist has his own armoury and ammunition, and it is asking too much of him to resort to bows and arrows when he has Gatling guns. Besides, is it absolutely necessary to wrestle with the sceptics? We give them our message, and tell them the news; let them hurry up and inquire if they want to know. Camping on their ground to parley with them has already given the impression that we are following them, when they ought to follow us.

Mr. J. Todd Ferrier nearly fills the October number of 'The Herald of the Cross' with Papers on Spiritualism, all of them assuming its genuineness but all deplored its low estate in failing to be truly spiritual. The concluding paragraphs of the last Paper will very fairly indicate his point of view, his criticism and his hope:—

The possibilities of the spiritualistic movement will never be understood, nor its real mission to the Churches, religious hierarchies, institutions and communities beheld, until the day arrives when the whole movement will be lifted right up out of its present sordid conditions, freed from the extreme limitations of 'the beggarly elements' by which it is now circumscribed and even held in bondage, purified through the purification of all its channels, and made a real Spiritualism through the realisation within the souls of all its adherents of the consciousness and meaning of the Divine Love, when the spiritual world shall be sought for within the soul.

When those things are accomplished within the movement, then will it become a real redeeming and enlightening power in the world. It will have a real message for all souls, and become the channel of a blessed enlightenment unto all peoples. It will make manifest unto all the Churches the meaning of a true 'Communion of Saints,' and bring unto them the world in which they have only blindly believed, with its heavenly visions and angelic messages. It will restore unto the Churches the Prophetic Office, and interpret for them the meaning of true mediumship. It will give unto them the meaning of 'the gift of tongues,' and the power to heal, and show them how the Divine illumines the soul.

If the possibilities of the spiritualistic movement be so great, how great then are the responsibilities of all its leaders and mediums!

It is just as well that we should be presented with ideas and ideals which seem meant to rebuke us, but 'The Herald of the Cross' has not appeared to us to be a practical guide. There are multitudes of Spiritualists who, in their own more homely way, are seeking or realising all that Mr. Ferrier desires for them.

The Theosophical Publishing Society (London and Benares) has just published an important work by a Japanese 'Rector,' Shramana Ekai Kawaguchi, telling the story of his 'Three Years in Tibet.' It is a book of stirring adventures, valuable observations and painstaking investigations, illustrated by sixty-three original sketches, a dozen photogravures and a map, and has 'seen the light of day,' says the writer, simply because of Mrs. Besant's encouragement and help.

The work originally appeared in a Tokyo newspaper, in one hundred and fifty-six issues, and afterwards in two volumes. Then, translated into English, the result appears in this solid volume of over seven hundred pages.

The author hesitated to publish it because the British expedition intervened, followed by European books, but Mrs. Besant urged that this work would have special interest as that of an Asiatic, intimately acquainted with the manners, customs and the inner life of the people, and as giving special descriptions of personal hardship and adventure. The advice was good. The book is vividly entertaining and crammed with information of a novel kind.

Messrs. Putnam's Sons have sent us 'Dante and Collected Verses' by G. L. Raymond, and we wish we could rate the book higher than we do, because it contains indications of power which, however, just fails of realisation. Moreover, the writer quite perplexingly yields to an occasional perversity of expression which only required time and care to avoid or discard. And, again moreover, the book is sometimes tiresome or even silly with its excessive jingle of rhymes. Here is a pretty bad specimen:—

And oh, we know a sight so bright,
It cheers the world like heavenly light,
Till far away fly doubt and strife;
It has nothing to hear, but it lures to life—
 High high, high high,
 That eye, eye, eye, eye, eye.

Here is another:—

When us he seeks applause of
 And bids you join his trick,
Why spoil the show because of
 Your mule-like itch to kick?

Of course, this is showing the worst bricks in the yard (and they are very bad), but we hasten to say there are many beyond all comparison better, but there is really much room for improvement in books of this grade.

'Dante' is a short drama, carefully done but fragmentary and quite outside of the deep significance associated with the name.

'Creation: Evolution and Destiny of Soul, illustrated by symbolical paintings through Inspiration,' by a Disciple, is a curious little pamphlet bearing many marks of sincerity. One illustration in colours is given with the remark that it was produced eight years ago, and that the explanation has only just been given. The pamphlet is published by the Garden City Press, Letchworth.

THEOSOPHY.—Four public lectures, explanatory of Theosophy, will be given at the Small Queen's Hall, Langham-place, W., during the present month. (See the advertisement on the front page.)

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, SUFFOLK-STREET, PALL MALL EAST (*near the National Gallery*), on

THURSDAY EVENING, NOVEMBER 18TH,
WHEN

MR. J. J. MORSE
(Under Spirit Control)

Will reply to Written Questions from the Audience.

The doors will be opened at 7 o'clock, and the Address will be commenced punctually at 7.30.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 1s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Meetings will also be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (*near the National Gallery*), on the following Thursday evenings:—

1909.

Dec. 2.—MR. L. STANLEY JAST, on 'The Place and Purpose of Ritual in the Spiritual Life.'

Dec. 16.—MR. E. WAKE COOK, on 'The Purpose of Existence.'

1910.

Jan. 6.—REV. T. RHONDDA WILLIAMS, on 'Towards Unity.'

Jan. 20.—Social Meeting at 110, St. Martin's Lane (at 3 p.m.).

Jan. 27.—MRS. C. DESPARD, on 'The New Womanhood.'

Feb. 10.—MR. J. W. BOULDING, on 'The Ordination of "Doctor Sceptic," or the Value of Critical Examination in Matters of Belief.'

Feb. 24.—MR. ANGUS McARTHUR, on 'The Psychic Element in the Greek Testament.'

[This Lecture neither assumes nor involves any knowledge of Greek on the part of the audience. The Lecturer, however, believes that by using the original text he can throw a clearer light upon the psychic problems of the New Testament.]

Mar. 17.—LADY MOSLEY, on 'Spiritual Healing.'

Mar. 31.—MR. GEORGE P. YOUNG, on 'The Trend of Modern Science towards Spiritualism.'

Apr. 14.—MR. EBENEZER HOWARD (Garden City Pioneer), on 'Spiritual Influences toward Social Progress.'

Apr. 28.—REV. JOHN PAGE HOPPS, on 'The Ministry of Angels.'

May 12.—MR. EDMUND E. FOURNIER D'ALBE, B.Sc. (provisionally).

May 26.—MISS E. KATHARINE BATES, on 'Mind and Heart in Psychical Research. True Scientific Methods.'

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIREVOYANCE.—On *Tuesday next*, November 9th, Mrs. Place-Veary will give illustrations of Clairvoyance, at 3 p.m., and no one will be admitted after that hour. Fee 1s. each to Members and Associates; for friends introduced by them, 2s. each. On the 16th, Mr. J. J. Vango; 23rd and 30th, Miss Florence Morse.

THOUGHT EXCHANGE.—On *Thursday next*, November 11th, at 4 p.m., Mr. H. O. Wolfe Murray will deal with 'Methods of Psychic Development, Eastern and Western.' Discussion will follow.

MEDIUMISTIC DEVELOPMENT.—On *Thursday*, November 18th, at 4 p.m., Mr. George Spriggs will conduct a Class for the Development of Mediumship, for Members and Associates only. Also on December 2nd and 16th.

TALKS WITH A SPIRIT CONTROL.—On *Friday next*, November 12th, at 3 o'clock, Mrs. M. H. Wallis, under spirit control, will reply to questions relating to the phenomena and philosophy of Spiritualism, mediumship, and life here and on 'the other side.' Admission 1s.; Members and Associates free. Visitors should be prepared with written inquiries of general interest to submit to the control. Students and inquirers alike will find these meetings especially useful in helping them to solve perplexing problems and to realise the actuality of spirit personality.

SPRIT HEALING.—On Mondays, Wednesdays, and Fridays, Mr. A. Rex, the healing medium, will attend between 11 a.m. and 1 p.m., to afford Members and Associates and their friends an opportunity to avail themselves of his services in magnetic healing under spirit control. As Mr. Rex is unable to treat more than a limited number of patients on each occasion, appointments must be made in advance by letter, addressed to the Secretary, Mr. E. W. Wallis. Fees, one treatment, 7s. 6d.; course of three, 15s.

MEMBERS have the privilege of introducing *one* friend to the *Friday* meeting without payment.

In accordance with No. XV. of the Articles of Association, the ordinary annual subscriptions of new Members and Associates elected after October 1st will be taken as covering the remainder of the present year and the whole of 1910.

EXPERIENCES WITH MR. E. WYLLIE.

Mr. Coates sends us a cutting from the 'Rothesay Express,' of October 20th, regarding the work of Mr. E. Wyllie. The reporter says :—

In order to test the *bona-fides* of Mr. Wyllie and to satisfy the sceptical that there was no fake, it was agreed that a series of photographs should be taken under the direction of Mr. Robert Whiteford. These produced surprising results. In one photograph taken of Mr. Whiteford, he appears with a child resting upon his left breast, while in another he appears with the face of an elderly person over the lower part of his body and towards the left side. In connection with the first photograph, it may be mentioned that some of Mr. Whiteford's friends professed to see in the little one a likeness to a sister's child. It should be mentioned that for this photograph Mr. Wyllie supplied the plate, but the plate used in the other instance was one of a packet purchased from Mr. Meldrum, chemist. It was placed in the camera and the latter focussed by Mr. Whiteford, all that Mr. Wyllie did being to touch the shutter and expose the plate. Afterwards it was developed and printed by Mr. Whiteford, with the surprising result noted.

Within the last few days three members of the Glasgow Association of Spiritualists have been down here, and out of six photographs taken three have yielded results which are regarded as satisfactory from the psychic point of view. It may be mentioned as an interesting point that hitherto Professor Coates has proved an unfruitful subject for Mr. Wyllie, as photographs of the Professor fail to reveal any other 'presence.'

In addition to the foregoing report, we deem it our duty to our readers to give publicity also to the following facts.

In 'LIGHT' of September 25th, we announced that we had received a 'telegram from Mr. Coates, dated September 22nd,' that Mr. Wyllie had arrived. Writing three days later, on September 25th, Mr. Coates says :—

I have now a photograph lying on my desk which somehow had been mislaid, and which turned up when Mr. Wyllie was [unpacking yesterday, which contains, with two other 'extras,' the undoubted likeness of Mrs. Coates' grandmother. You will remember this came from photographing a lock of hair in Los Angeles, and the likeness is corroborated by a likeness which we have in the house. Of the other 'extras,' there is a profile of a man, older and not unlike myself—so I am told—but who it is I cannot truly say, although the face appears familiar. The other item seems to be a letter on which is written, largely, the letters 'E. D. G.' The handwriting is familiar to both of us, but what they mean and what this symbol is we cannot yet tell.

On receipt of a print of the photograph referred to above the written initials reminded us of those of our esteemed correspondent, the late Mr. E. D. Girdlestone, whose letters appeared in 'LIGHT' for many years, and although we had seen him but once the face on the photograph seemed to resemble his. Consequently, we communicated with Mrs. Girdlestone, and in her reply that lady stated that in the autumn of last year she sent portraits of Mr. Girdlestone and of herself to Los Angeles, Cal., U.S.A.—

in the hope that Mr. Wyllie would be able to let us have some of his spirit photographs back. He did send us a photograph with the portraits of my husband and myself in the centre, and a lot of faces all over—but neither he nor I could in the least recognise a single one.

With her letter Mrs. Girdlestone kindly sent us a print of the photograph of Mr. Girdlestone that had been sent to Mr. Wyllie. On comparing this with the portrait on the photograph received from Mr. Coates we found them to be identical, save that the face had been reversed, and in the Wyllie photograph the *left* side was apparently shown. We say 'apparently' because the hair was exactly the same in both.

We then sent the Wyllie photograph to Mrs. Girdlestone, who, when returning it, wrote as follows :—

This photograph of my husband is CERTAINLY A REVERSED copy of the one I sent to Mr. Wyllie a year ago. My husband never in his life parted his hair on the *right* side of his face, as it appears here. The signature 'E. D. G.' is *mine*, and not my husband's. I signed all letters dictated by him to me with his initials; his handwriting is quite different. If you compare this photograph with the one I sent you, you will see it is a poor copy of a reversed one: which is easily done by printing from the *glass* side instead of the film side of the negative. I am a photographer of considerable experience, though only an amateur, and therefore know. Printing from the glass side gives a blurred print.

The importance of the facts stated by Mrs. Girdlestone is indicated in the following comment written by a Spiritualist, who, like ourselves, would have been greatly pleased to have had a completely convincing photograph. He writes :—

A photograph showing (apparently) the *left* side of a head and *not* showing the parting that *ought to be there*, cannot be a real photograph of a spirit form, and it is *in every probability and according to all normal physical laws* a print from the reverse side of a negative showing the *right* side of the head. To take such a photograph normally would be *impossible*: it can only be done by the reversal of a photograph previously taken.

As regards the initials 'E. D. G.', which Mrs. Girdlestone says are in her handwriting, Mr. Coates says: 'The initials to be imitated would have to be actually forged at least eight times as large as the original letters to appear as they do in the card all out of proportion with the letter sheet, with which they appear to have connection.'

With reference to the portrait of Mrs. Coates' grandmother, Mr. Coates says :—

It has been identified by one of our local magistrates who knew her when he was a youth and remembers her perfectly; also sustained by the opinion of a local photographer—a thorough sceptic as far as psychic photography is concerned, although that is no qualification—who compared the photos, the one in the house and the 'psychic extra,' and it is his opinion, while the identification is complete, there are several differences, *viz.*, the photograph in the house is a finished, touched-up photograph of earlier date, and the psychic portrait is of later date, as Mrs. Coates remembers her, and is untouched in any way. He cannot account for it or for those done in the house.

We are pleased to observe that in 'The Two Worlds' Mr. J. J. Morse records the fact that he has had a sitting with Mr. Wyllie at Rothesay, and that a 'psychic extra,' a marvellously-clear and well-defined face of a man, appeared on the photograph, 'without the least appearance of it being a "fake" picture.' The face was 'utterly unknown' to Mr. Morse, but when the photograph was submitted to Miss Morse she remarked that the face was familiar to her, and after carefully scrutinising it, she added: 'Yes, I know it; it is "My Friend," and it is exactly as I have seen him many times.' 'My Friend' is one of Miss Morse's spirit guides. Mr. Morse, during his recent visit to London, showed the photograph to Mr. J. J. Vango, who has clairvoyantly seen this spirit on several occasions, and Mr. Vango at once said that he knew the face, and then remarked, 'Yes, I have it, it is Florrie's "Friend," and a good likeness, too.'

Mr. G. P. Young, President of the Glasgow Association of Spiritualists, which Association appointed a special committee of investigation, has telegraphed to 'The Two Worlds' that the photographic tests have been successful.

We await further details as to the manner in which the various tests were conducted and the precise results obtained, and shall continue to publish impartially all evidence we can obtain that appears to bear directly on spirit photography.

A PSYCHICAL PUZZLE.

The following correspondence, submitted to us by one of our readers, seems to him so strange and inexplicable (as the result of further inquiries), that he has supplied us with all the particulars for publication in 'LIGHT,' in the hope that an elucidation may be forthcoming. For obvious reasons we have suppressed the full names which were given, substituting only the initials. The writer of the first letter, which was sent from Central America and dated August 2nd, 1909, says :—

I am writing you with reference to a very strange incident last night at a Spiritualist séance at which I was present. When I arrived at the séance I was informed that a spirit whose initials were 'E. W.' desired to communicate with a friend who was present, and upon being requested to say to whom it desired to speak, said 'P.' I then requested the spirit to give its full name, and it gave the name of 'E—W—'. Now the only person of that name I knew was your brother, so I asked the spirit to say if it had ever been a chorister, and, if so, where? The answer came back, 'Yes, at D.' I then asked 'Have you ever been a chorister with me?' and the reply came, 'Yes, at S.' After this I was unable to get any further information, so curiosity has prompted me to write and ask if you can give me any information about your brother.—Yours, &c.,

H. S. P.

The recipient of this letter at once sent it on to his brother, asking for any information he could give that might throw light upon the matter. The following is his reply :—

With regard to the Spiritualist letter, all I can say is that on last Sunday fortnight I was talking to a member of our choir, who is 'a crack shot,' about his going abroad to represent England. The conversation turned to the different people we knew abroad, among them being young P., though he was mentioned in quite a casual way. I did not even know he was in M., but thought he was in New York. If you should hear more of this, please let me know.

August 18th, 1909.

E. W.

A letter was then sent to P. asking for fuller details, which elicited the following answer :—

The séance was conducted by an Englishman, who was an entire stranger to me, and has resided in M. for seventeen years.

When I entered the séance-room there were six persons present—four being at a table, and two ladies were using a board upon which was painted the alphabet. *These ladies, like myself, are not Spiritualists.*

Before my arrival the two ladies had been engaged in spirit-writing (?) and in answer to my question as to what success had attended their efforts, they replied that all they had got was 'E. W. a friend.' They asked me whether I had a friend whose initials were E. W. I replied 'No.' Upon the spirit being asked to give its full name E—W— was spelt out. I then stated that I knew someone of that name and asked, 'Has the spirit ever been a chorister?' 'Yes,' was the reply, and I asked 'Where?' The answer came 'D.' My next question was, 'Has the spirit ever been in a choir with myself?' and the reply was 'Yes, at S.' Nothing further was communicated, and I considered it such a strange incident that I wrote for information.

There was no medium present, all of us, with the exception of the Englishman, being attracted through curiosity. All present were strangers to me, and had no data concerning myself whatever.

H. S. P.

Here we have two friends thousands of miles apart on opposite sides of the world, who have lost sight of each other for some considerable time, and neither of whom is a Spiritualist, yet one of them, on entering a room where a sitting is being held, is promptly told by complete strangers that a spirit has been inquiring for him, giving the initials only of his name. Not recognising the person, he asks for the full name and has it given to him, together with details which prove to be correct, and impress upon his mind that it must be his friend of whom he has lost sight. Inquiries made of E. W. elicit the fact that the spirit calling himself E. W. was inquiring for P. on the very date that E. W. was talking to a friend and mentioned P.'s name in quite a casual manner, not even knowing his whereabouts.

What we want to know is, who or what was the 'intelligence' that gave, through these two ladies, facts and details (of which they were perfectly ignorant) to an entire stranger? Facts, too, about a friend who was *still in the flesh*, but about whom he had not been thinking, whose existence he had almost forgotten, and of whose whereabouts he had not the slightest idea.

With a view to help in the discovery of a satisfactory explanation we may recapitulate that the dates of P.'s séance and E. W.'s conversation were identical, *viz.*, Sunday, August 1st, the former taking place in Central America and the latter here in London! The conversation took place after evening service, about 8.30 p.m., and the séance probably (no time being mentioned) about the same hour in M. Allowing for difference in time, that would be about 3 or 3.30 a.m., on Monday of our time (American time being about seven hours behind ours), when E. W. would be in bed and asleep. Was this a case of 'transcorporeal activity'? Did E. W., during his sleep, quit the body, find his old-time friend in Central America and, preceding him at the séance, take the opportunity to cause the ladies to write his initials? or did some spirit friend of both E. W. and H. S. P. give E. W.'s initials to draw the attention of both to the subject of spirit intercourse? Was it only a 'fortuitous coincidence'? Probably the best way of ascertaining the facts would be for H. S. P. to ask the ladies to try again and get all the information possible from them and from the intelligences who are associated with them.

NOT SUB-CONSCIOUS MIND.

The following communication, which was quite recently obtained by means of automatic writing, will, I think, exclude the sub-conscious mind theory. One Sunday evening we had a sitting, and the lady who acted as medium wrote, 'Wm. A. wheel, loose peg underneath, Wednesday,' but we could get no further with the message. As we have a man named Wm. A. who attends to the gearing at the works where I am engaged, this was interesting. On Monday morning I told Wm. A. to make a thorough examination of the gearing if he had anything to do with it on Wednesday. (It is a common practice to replace a broken tooth in a wheel by inserting pegs.) On Wednesday morning Wm. A. left his usual work and commenced to repair a mortar mill, so I concluded that the communication was proved false.

On Wednesday night we had another sitting, and the medium made a series of circles and wrote, 'Pottery mill, wheels out of gear.' I then drew a rough sketch of a mortar mill, and asked where it was wrong. The medium wrote, 'Wheels out of gear,' and also made a very heavy line through the foot-step. During the week I had a thorough examination made, and found that the key of the pinion wheel was loose and the wheel had worked somewhat out of gear and would probably have come out altogether. To get at the hardened steel pin in the foot-step involved a considerable amount of trouble, but it was done, and it was found that a piece had been broken off the top surface, and that the pin was cracked.

This is a case in which the medium knew nothing of the things of which she was writing, and no one knew of the state of the pin, as it was in such a position that no examination could be made of it without considerable trouble. The engineer of the works assures me that the pin was perfectly whole and sound when it was put into position. I think it must be admitted that in this case the theories of the sub-conscious mind and telepathy are debarred.

W. A. BRADBURY.

THE remarkable collection of spirit photographs, &c., advertised on our front page, includes many that have become historical and, from their scarcity, of much value to collectors. They can be seen at the office of 'LIGHT' on Thursdays between 1 and 3 p.m. The advertiser will from time to time publish in 'LIGHT' the highest offer received, so as to meet the difficulty raised by a correspondent who asks: 'How are we to know how the bidding runs for those photographs? No one who wants them will be knocked out for an extra pound or two.'

THE ROBERT COOPER FUND.

In response to the appeal in last week's 'LIGHT' on behalf of the veteran pioneer Spiritualist, Mr. Robert Cooper, now in his ninetieth year, who is ill, helpless, and bedridden, and in straitened circumstances, we have received and forwarded to Mr. Cooper's daughters, who are caring for him, the following contributions from readers of 'LIGHT':—

	£	s.	d.
'P. Z.'	15	0	0
Mr. A. Glendinning	2	0	0
Mr. James Robertson	0	10	6

THE VEDAS AND RE-BIRTH.

In 'LIGHT,' of October 23rd, we quoted the statement, made by the editor of the 'Hindu Spiritual Magazine,' that 'if the re-birth theory was of the Hindus, it would have been found in the Vedas, but not a trace of it is seen there.' Referring to this, a correspondent writes:—

All the recognised authorities among Western scholars insist that the Vedas do teach the doctrine of re-birth on the earth. So do all the chief authorities among the Hindus, so far as I have ever seen. The doctrine is to be found plainly and positively stated in the Vedas, in straightforward phrases, of which the meaning cannot be mistaken or explained away. The editor of the 'Hindu Spiritual Magazine' is not a recognised authority on the Vedas. If his statement is to be accepted he must support it. The opposite opinion is that of all the chief scholars and is extremely well grounded. The question here is, whether the Vedas assert the doctrine of re-birth and not whether that doctrine is a true one.

The editor of the 'Hindu Spiritual Magazine' affirms that 'the re-birth theory is not a purely Hindu theory at all, it was afterwards incorporated with it (Hindu teaching) from Buddhism.'

We invite his reply to our correspondent's statements and his evidence that the re-birth theory is Buddhistic and not of Hindu origin.

THE PROBLEM OF EUSAPIA PALADINO.

The current number of 'The Annals of Psychical Science' (October-December) contains two references to Eusapia Paladino's mediumship. Mr. Hereward Carrington replies to some criticisms contained in the previous issue, and shows, from his own experiences at recent sittings in company with the Hon. Everard Feilding and Mr. Baggally, that Eusapia can give very remarkable phenomena in full light and that she exercises no hypnotic fascination on the sitters, which would render them untrustworthy witnesses. Mr. F. C. Constable takes up M. Courtier's report of the prolonged series of séances with the same medium, conducted by the Institut Psychologique, at Paris, and points out that the report is not altogether in her favour. On the other hand, the strangely guarded language used in that report was commented upon at the time by M. Delanne, in the 'Revue Scientifique et Morale du Spiritisme,' in articles to which we referred on pp. 256, 356 of 'LIGHT,' showing how M. Courtier stultified himself and his colleagues, as observers, by constantly saying that such and such phenomena 'appeared' to be produced. The whole aim of the experiments was to make sure by every possible test that the phenomena either were or were not produced. To say that they 'appeared' to take place is, therefore, a subterfuge unworthy of serious 'objective' scientists.

In the last number of his review, M. Delanne returns to the charge, this time more particularly in reference to some utterances of M. d'Arsonval, president of the Institut Psychologique, and to the reply by Dr. Ochorowicz, published in 'Annales des Sciences Psychiques' (Paris) for September. An interesting fact brought out is that at one of the séances the legs of the table were encased in sheaths connected by crossbars, so that the medium could not exert any force directly on the table to lift it, especially as her hands and knees were firmly held. Yet the table was raised, and on one occasion lifted clear of the sheaths. On looking at one of

them, M. d'Arsonval noticed that the inside of it was luminous, and the same was found to be the case with the other. Moreover, Eusapia's chair was on the platform of a weighing machine, and when the table was lifted her weight was found to be increased by that of the table. This would indicate that the table was lifted by what are called 'fluidic limbs' apparently issuing from the medium's body, and under the control of the intelligence, whatever it be, that directs the manifestations. A thick indiarubber tube was broken at a distance of five feet from the medium, and though M. d'Arsonval says that this was 'inexplicable' he proceeds to surmise that Eusapia had done it with her foot, for 'all hypotheses are permissible.' It seems to us that this can only mean that it is allowable to explain the marvellous by the downright impossible; such reasoning may find favour with the members of an Institute for the Suppression of Psychic Phenomena, but it will not go down with any sensible investigator. If a phenomenon cannot be normally explained, then it must be some unknown and undiscovered form of trickery—that is what the reasoning amounts to, oblivious of the fact that scientific men are supposed to be able to guard against trickery of any nature whatsoever.

Dr. Ochorowicz also defends Eusapia against the imputation of refusing or opposing all serious control, and says that, in the hundred and ten séances he has had with her, he never observed any tendency on her part to render the supervision abortive. She liked to have the precautions explained to her, and when she understood the reason for them she accepted them with a good grace; those who treat her like a machine, he continues, only prove their own incompetence. In fact, it seems as though the Courtier report will prove more and more plainly to be what we have already called it, a 'monument of ineptitude,' and the reality of Eusapia's phenomena cannot be seriously called in question by the meaningless phrases with which it is liberally garnished.

MR. H. N. DE FREMERY, editor of the leading Spiritualist paper in Holland, has published a concise pamphlet in Dutch, on 'Proofs of Human Survival of Material Death' (Bussum : C. A. J. van Dishoeck, price 6d.). Mr. de Fremery quotes some typical communications through Mrs. Piper, with Sir Oliver Lodge's comments, and refers to Mr. Stainton Moses' remarkable case of Blanche Abercromby. He mentions an interesting communication received at The Hague shortly after the loss of the 'Berlin' at the Hook of Holland, from a sailor who gave his name so correctly that it could be identified from a list published *four days afterwards*, and who said: 'I am saved but not found in the downs at Ter Heide'; meaning that he was still conscious of being alive in the spirit world, while his body had been washed ashore near Ter Heide but not yet found. The identification of the self at the same time with the living soul and the dead body is noted as curiously illustrating the confusion of ideas on entering new conditions. Like Mr. de Fremery's previous larger publications, this brief *résumé* of the argument for survival is calculated to arouse earnest thought among the serious-minded.

THE DIVINITY OF LIFE.—In a little book entitled 'The Divinity that Shapes our Ends' (Paisley : Alex. Gardner, price 1s. net), the Rev. Charles A. Hall describes 'an infinite God-Substance, whose Living Activity, Life, or Spirit, is the constructive force of the universe,' and *does* 'shape our ends.' Life, he says, 'has a man-making tendency,' working upwards through orderly developments; its ends are moral and spiritual, and heredity and environment are but helpers in the work. Life is the mainspring of evolution; it confers the power of adaptation; it selects what is homogeneous and repels that which is dissimilar. 'The most cultured and humane men of to-day are the product of Life working according to laws of development; they show what Life can do, and in them we have the promise of what Life will do. Life is a redemptive force, a harmonising influence; the highest social conscience is a beautiful instrument which Life uses as a means of raising the conscience of the race. In spite of all the evils of modern civilisation we are nearer the Ideal than we have been. Life is gradually bringing humanity into line with essential manhood, the harmony is increasing, the discords are becoming fewer and fewer, until at last good will 'triumph over evil in the Fatherhood of God and the Brotherhood of Man.'

OFFICE OF 'LIGHT,' 110, ST. MARTIN'S LANE,
LONDON, W.C.
SATURDAY, NOVEMBER 6th, 1909.

Light:

A Journal of Psychical, Occult, and Mystical Research.
PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to MR. E. W. WALLIS, Office of 'LIGHT,' to whom Cheques and Postal Orders should be made payable, and should invariably be crossed '— & Co.'

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MRS. BESANT'S LECTURE.

Every reader of Mrs. Besant's brilliant lecture—and that is the same thing as saying every reader of 'LIGHT,' for no one would think of missing it—must have felt its power, both as a clear exposition of an ordered argument and as a touching appeal. Her chairman, who knows, if anyone does, the actual state of the case as regards any lack of fraternal feeling between Spiritualists and Theosophists, very properly deprecated any want of sympathy, and very usefully pointed out that they were allies as against the dull materialism of the age, and as seekers for the truth in relation to 'the God-like powers' inherent in human nature: and, in her response to this friendly utterance, Mrs. Besant said quite truly that these common interests should be more potent to unite than other matters should be to divide us. This we have always stedfastly held and recorded, while, at the same time, we have been careful to maintain an attitude of reserve in regard to claims which did not appear to us to be convincing: and all we have asked is that our reserve should be understood as deliberate restraint because of our desire for evidence, rather than as wilfulness or a spirit of opposition.

We are content with our homely little, are not over-anxious about our wholesome ignorance, and are willing to stand partly outside and watch. In the meantime we find a crumb of comfort in Mrs. Besant's testimony as to the worth of our work in the past, and her assurance that 'the spiritualistic method remains the only one that can be used against the materialist, the sceptic, the man who is not willing to go into the subject unless he can be furnished with *prima facie* evidence for the survival of mankind after death.'

It is, therefore, not as opponents, scarcely even as critics, that we consider her clear-cut statement respecting the three worlds and the possibility of entering them while we are still 'in the flesh.' Speaking generally, we in fact agree, because we entirely believe that we are all open and receptive, in varying degrees, to 'astral' and heavenly influences—to use her own words. We can even go farther, and agree that by reflection and effort we can increase that receptivity. How far we know not. But we pause at that 'how far,' because we have a strong feeling that, once over the border, we are insecure—insecure, that is to say, because it is impossible to say what part imagination and the general personal equation may play in relation to what Swedenborg called 'things seen and heard.' A study of those 'things seen and heard' reveals that in his case his own temperament opinions

and what we may call his stage (of which he was stage-manager), had a great deal to do with what he saw and heard: and, beyond that, it is highly probable that other people's stage and stage-managing had also much to do with what was seen and heard. So that what Mrs. Besant calls the tendency of Theosophists 'to be more precise in their statements' gives us pause, as Hamlet said. 'Precise' may mean several things: and there may be cases where one may be safer in knowing too little than in knowing, or seeming to know, too much.

In her beautifully lucid exposition of the possible progress of a seer into the 'astral,' and thence into the 'heavenly' worlds, we find the following passage:—

Along the line of Theosophical investigation, when successfully carried out, we enormously increase the realm of our knowledge, for we come into direct touch with other-world conditions, examining them as we should examine the conditions in the physical world, dealing with that world just as any traveller to a foreign country deals with the country he visits.

In the case of the investigator then—always a minority amongst us, as amongst other-classes—you have a person who has gained a certain amount of direct knowledge, who is able to observe the conditions of the realm he visits, and bring back to the physical brain the conditions which he observes, and so, I venture to think, gain a fuller and sounder knowledge than is otherwise obtainable by those of us who are still living in the body of flesh.

That is tempting beyond all telling; so is a statement which follows it, that 'we may so develop the capacities within us as to make these three worlds a single world to our experience, and the three of them may be normally around us and definitely and precisely cognised.'

We do not wish to deny that: we even admit that there are persons who quite normally or by effort can place themselves *en rapport* with the interior worlds or planes; but we hesitate as to the tremendous claim that this enables them to be sure as to where they really are, and so sure as that they can deal with that interior world 'just as any traveller to a foreign country deals with the country he visits,' so that it can be 'definitely and precisely cognised.' We ask again, Was it so with Swedenborg? The ordinary cautious Spiritualist hesitates.

We only plead for caution and restraint, and we do so in the spirit of Mrs. Besant's own wise counsel in relation to 'automatic speaking or writing, through mediums, or even materialising through a medium'—that we need to be on our guard, 'and realise that there is no more sense in obeying any advice or order that comes from that side of life than in obeying any advice or order that comes in this world from an incarnate intelligence.' That is the kind of advice we give, in our simple and humble way, to the happy possessors of the power to go in and out to and from the 'astral' and the heavenly spheres. By all means let us hear everything they have to tell us, and let us be grateful, but always with reserve, knowing how little we know concerning 'the powers of the world to come.'

It interests us beyond expression to note what Mrs. Besant has to say about her conversations on the 'astral' plane with Professor Clifford and Charles Bradlaugh. How it would delight us if she would give us, some time, an Address on 'Conversations with People in the Astral and Heavenly Worlds!' With her calm, well-ordered and logical mind, and with her precise and accomplished method of speech, that would be indeed a pearl of great price.

We conclude with her own words, and warmly make them ours: 'Mutual respect, then, should be the mark of Theosophists and Spiritualists alike, and then each will bring his contribution to the great cause of truth, and, though we may vary in our methods, our end and objects will be seen to be the same.'

OUR RELATIONS WITH THREE WORLDS.

ADDRESS BY MRS. ANNIE BESANT.

On Thursday evening, 21st ult., at the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, a large number of Members and Associates of the London Spiritualist Alliance assembled to hear an address by Mrs. Annie Besant on 'Our Relations with Three Worlds.'

(Continued from page 524.)

' You will notice that many people are already beginning to respond to the vibrations of the finer world—and although not in the majority of cases precisely and definitely conscious, they are conscious in a vaguer and more massive style—and this consciousness shows that the finer organisation is advancing and that its action will soon become precise and exact. How many are conscious now of what is called premonition—receiving a warning, perhaps, of the illness of some distant friend, who is much loved! How many have known of the death of a friend long before the telegraph or the post has brought the news! We find an increasing number of cases in which there is a definite communication with that world, irregular and spasmodic though it be. But if people are developing a body which presently will put them in normal touch with that world it is clear that the first signs of the organisation will be irregular and spasmodic. A sense developing is very irregular in its action, and as that body becomes organised it gives occasional messages from contact with that other world, showing that it is beginning to be ready to be used, that it is developing senses which presently shall be precise and exact.

When you find amongst yourselves, and especially when your children show a great increase of nervous sensitiveness, receiving forewarnings of events to come, happy or unhappy as the case may be—dreams that convey definite knowledge, suggestions to avoid a certain course of action—in all such cases (and they are found on all sides to-day) you have signs of the development of a new organisation in humanity. It is, of course, not new in one sense, for all the great spiritual teachers have had it, since they were in advance of their age and generation ; but it is becoming much commoner, far more widespread, showing signs of a definite step forward, when the complete possession of that body, with its contact with a world of finer matter, will belong to the normally-evolved man and woman, and not only, as now, to those exceptionally evolved : and when that body becomes fully organised, when it has definitely, as it were, become balanced and accustomed to be used by the consciousness, then the distinction between the waking consciousness and what the psychologist calls the dream consciousness will disappear. The whole of what comes into the waking consciousness is but part of the normal consciousness of the mind, so that it is quite possible at our present stage of evolution to have a waking consciousness that includes the two worlds—the physical world and the intermediate world—and those who have passed onward are as much within normal means of communication as those who are still clothed in the garment of the physical body : so also with regard to one stage higher—the third world, or, as I have called it, the heavenly world. Just as a man living in the physical body passes into the astral world, so, after a considerable period therein—varying according to the life he has lived on earth and according to his own development, and even, largely, according to his own will—he will pass onward to a happier and brighter world, a world that all the religions speak of as the heavenly world. Thereafter he is out of touch with the physical world, and is no longer able to come directly within the knowledge of humanity save in so far as mind is able to communicate directly with mind ; but just as the astral body can be developed, so can this higher body which relates man to the heavenly world be developed by similar means. The point to which I want to bring you is this : that it is possible for us so to organise these bodies of subtler matter belonging to the intermediate and heavenly worlds that all three worlds shall come into waking consciousness ;

that it is not necessary to become entranced in order to be in communication with them. We may so develop the capacities within us as to make these three worlds a single world to our experience, and the three of them may be normally around us and definitely and precisely cognised.

' Now, when the three of them come into your waking consciousness, amongst the conditions which govern your observation there is the question of a difference of focus when you have developed sufficiently to be in constant touch with these two worlds beyond death. They will not all be in focus at the same time. For instance, as I look at any of you sitting in the middle of this hall, I can indistinctly see that there is a picture at the end of the room. Suppose I so focus my eyes as to look at the picture, then, while I can still see a large number of people and can distinguish a hat from the face beneath it by the difference in colour, still I cannot observe precisely and accurately at the same time that which is visible in the picture and the people who are visible in the hall. But that is no disadvantage to us. We are so accustomed to change the focus of our eyes that we do it without an effort. I am conscious of no effort if in order to look at any one of you I change the focus of my sight. Exactly the same is true as regards the conditions of the other worlds of which I have spoken. The whole of them are open at once to waking observation. You can examine all three closely by focussing your vision on one or the other. You can examine the whole of their conditions as you might examine the physical world. Now, that being possible—and it is within my experience and that of many others—I think it is obvious that this method of observation would be more satisfactory than the reports which may be brought to us by the dwellers in those worlds. We are able to look at all the conditions, whereas that is not always practicable when dealing with those who return to speak to the people who use Spiritualistic methods. Those who come back will tell you of their own experiences, but only to a very limited extent can they report to you the conditions of the world in which they dwell. It is an additional advantage, too, that, whereas the greatest pressure from that world is from the lower stages (since it is mostly those who press their way into the ordinary séances), as you develop yourself you can rise from one stage of being to another and observe the whole of them, one after another, acquainting yourself definitely with the various types of life and the various conditions which exist in these worlds. It is along these lines that I have gained my own knowledge, and verified what I had been told before I was able to carry out the observations for myself. Thus I speak of what I know, and not merely of what I have heard. To a person who, like myself, came out of materialism and scepticism, this is an enormous advantage, because one has learned to trust one's own powers of observation and experience, and to be able to utilise these faculties outside of the physical world seems to me an immense advantage for the increase of knowledge.

' I do not mean by this that one is not subject in these investigations to difficulties of a kind similar to those which surround the exercise of the senses here in the physical world. That is so, especially at first. Very often our experiments fail, not because the law changes, but because we miss some point from lack of knowledge of the law. Still, with all the difficulties, you have here methods that are surely of enormous value, and their value will be better recognised as more and more people adopt them and are able to check and verify each other's investigations. Now, using this next body in this fashion, we have to some extent classified the next world into which people pass on the other side of death. We have found there—as many of you have found on the report of those who live in that world—that its inhabitants are by no means confined to those who have lived as human beings on this earth. It is, so to speak, an independent world, with its own inhabitants, who dwell normally in that world. In addition to discarnate intelligences from this world there are other beings, some sub-human, some super-human, who are, as it were, natives of the intermediate world, who never dwelt in the physical world, but who dwell in that world

normally as men dwell in the material world. Sometimes objections have been raised when Theosophists have spoken of these things. It is not that we deny the vast host of human intelligences whom we find living in that world between their life here and life in the heavenly world. But, as I have said, in addition to these there are a large number of non-human intelligences, and these may come into communication with human beings under conditions created for the purpose of coming into touch with discarnate intelligences, but which conditions cannot entirely exclude those others who from curiosity or other motives desire to take advantage of the opportunity of coming into touch with those on this side. Hence we very often warn people in cases of automatic speaking or writing through mediums, or even materialising through a medium, that it is not certain in every case that the writing, speaking, or the appearance presented is that of a discarnate intelligence. It may be—that we never dream of denying—but we point out other possibilities in order that people may be on their guard, and realise that there is no more sense in obeying any advice or order that comes from that side of life than in obeying any advice or order that comes in this world from an incarnate intelligence. (Applause.) That is a point which many of you will recognise, just as we do. We lay great stress on this in order that we may guard students against the danger, which is, as you know, a very real one. For there are many people who, if they obtain an abnormal communication, consider that the fact of its being abnormal lends it authority, whereas it lends it nothing of the kind. You may, of course, say that this is also true with regard to discarnate human beings. It is so, because all kinds of people may be trying to take advantage of us. If, for instance, we take such a case as that of the Bureau which Mr. Stead is working at the present time—with help from the other side—we find that there is always a pressure of intelligences of an undesirable kind who try to utilise the conditions presented, and it is consequently necessary to fence the séance room so that it may be used only for the purposes for which it is designed, and not frittered away for all the mass of people who desire to come again into touch with this world, but who neither benefit themselves nor others. It is not only these intelligences, however, with which you may have to deal. You may come into touch with some who are super-human—"Devas," as they have been called. Some of them are very much interested in human life in the wider sense, and they will sometimes take advantage of the conditions of a séance to endeavour to communicate. But there is one great difficulty in regard to communications from intelligences of this class. Many of them have never passed through human life at all, but have gone through other lines of evolution. Never having lived on earth they have no experience of the limitations of human life. They see what they aim at but do not take into consideration the immense difficulties which exist. Accustomed to work in quite other conditions, they will sometimes give advice which is admirable as far as the end to be gained is concerned, but which does not take into account questions either of time or of human morality. They do not take into consideration the limitations under which, for the sake of humanity, we are all compelled to work, so, very often, in advising that a certain object is desirable they forget that the means they recommend cannot be readily used by the persons with whom they are in communication. Here, too, there is a certain amount of danger against which it is well to guard ourselves. We must consider methods as well as objects. We can never rightly do evil that good may be gained, and, that being realised, we are under limitations which do not apply to the Devas, for that which is evil here in human evolution is not necessarily evil in another world where the conditions are entirely different. Hence we have another line of danger against which we consider it necessary to warn the investigator.'

In the course of her concluding remarks Mrs. Besant made some extremely interesting allusions to her friends, Professor Kingdon Clifford and Charles Bradlaugh, and their work in the astral world. One of these on earth was known as a great scientist and mathematician, the other as a great

politician interested in all sorts of social and economic questions. Both of them, though now living in the intermediate world, were still endeavouring to assist those in this world along those lines of progress which interested them while they were still in the body. 'And I have noticed,' said Mrs. Besant, 'when I have been speaking to one or the other of them that they still cling very strongly to the physical plane way of doing things. Professor Clifford, for instance, in carrying on his investigations along scientific lines with enormously greater advantages, still to an extent limits himself by wanting to use physical methods; whereas if he would only trust his intelligence, working in finer matter, he would be able to obtain his results more rapidly and none the less surely. So also with Bradlaugh. He is still haunted by memories of physical plane limitations and because he *thinks* them, they still limit his activities.' But they were both continually at work and throwing out thoughts or thought-forms to be caught up and expressed by sensitive and receptive brains in the material world. Sometimes she would ask them, 'Why remain in the intermediate state, why not go on into the higher world and work there with increased powers and greater possibilities?' But the answer showed how strongly the habits of thought in the past remained with them. Bradlaugh had on one occasion said to her, 'After all, you were right when you said I should not die. But I know where I am now and know what I am able to do. It may be you are mistaken about that next world;' and she had not been able to persuade him that his consciousness would increase in power and not diminish if he threw off the astral body as he had thrown off the physical one. Many persons amongst the Theosophists were anxious to work in the astral world. To some of these who asked why they should not be permitted to do so, Mrs. Besant had replied, 'What are you doing in this world to help those around you? because unless you are utilising to the full your powers of helping those in the physical world there is no reason to suppose you would be more usefully employed in another world.' (Applause.) 'We talk of invisible helpers,' continued Mrs. Besant, 'and it is a good thing to be amongst them, but the test of a man is his use of the powers he possesses, and not what he says he is going to do with powers he does not possess, but which he is anxious to obtain.' (Hear, hear.)

In concluding her address, Mrs. Besant said :

'I desire to close with a clear and distinct proclamation that to try to gain these powers for selfish purposes is to run into the greatest danger. Only those who desire to use their powers for service have a claim to be helped to increase the powers they already possess. If a person is unselfish, helpful, useful, in the way in which he lives and works, the presumption is that he will be the same when he passes into other worlds. And so, after all, it comes back to the same point to which everything returns—the building up of a noble character is as necessary here as in any other world. Those worlds are only separated by different densities of matter; but noble character, that is wanted in every world in which one is living; that is invaluable under any conditions in which one happens to exist, and surely it is enormously better for a man to lead here a noble life and build up a noble character than to live here a selfish life and try to develop powers which shall bring him into touch with other worlds. To have these powers is well; but one must pay the necessary entrance fee of self-control, willingness to sacrifice, and desire to help. On that point we shall all agree, for wherever a man is now, in whatever company, amid whatever surroundings, the man who is noble in character, upright in life, generous in impulse, great in thought, that man is noble, whether he knows it or not, and whether he lives in one world or another. He is a benefit to the race to which he belongs, and lifts the level of the humanity of which he is a child. Therefore we can join hands in utmost agreement, and in bidding you farewell for a time I would ask all who are our Spiritualist brethren, as well as those who are Theosophists, to forget all antagonism, to think and speak kindly of each other, remembering there are many ways to

knowledge and each man must choose his own way for himself. Let us each choose the way we think best, but not try to force that way on our neighbours. Let us yield to others that same liberty of thought and judgment which we claim for ourselves, and remember that liberty is not for one human soul to confer as a privilege upon another, but is the inherent nature of every human spirit, and it is ours to respect the liberty of others as we claim our own. Mutual respect, then, should be the mark of Theosophists and Spiritualists alike, and then each will bring his contribution to the great cause of truth, and though we may vary in our methods our end and objects will be seen to be the same.' (Applause.)

SIR RICHARD STAPLEY then moved a resolution of thanks to the speaker. To listen to Mrs. Besant, he said, was always helpful and uplifting, and he was sure he expressed the deepest feelings of those present in offering their best thanks to her for the admirable discourse to which they had listened that evening.

MR. ANGUS MCARTHUR, in seconding the resolution (which was afterwards carried with acclamation), said: 'I venture to congratulate you as an audience on the intellectual treat you have enjoyed this evening. But I am going to do a bolder thing. I am going to congratulate Mrs. Besant on her audience.' (Laughter.) In many cases a public speaker found himself surrounded by an atmosphere of traditional beliefs and of inherited and preconceived ideas. The present audience offered no obstacles of this kind. It was accustomed to allow its intellectual judgment full play, and was hampered by no prejudices or narrowness of view. The lecture to which they had listened would add appreciably to their intellectual and spiritual equipment.

The proceedings then terminated.

A REMARKABLE PSYCHIC PHOTOGRAPH.

Through the kindness of Chevalier Le Clément de St. Marcq, President of the Belgian Spiritist Federation, we have received a copy, direct from the negative, of a photograph which has also been reproduced in the 'Bulletin Mensuel' of the Antwerp Bureau for the Study of Spirit Phenomena, and which shows, in addition to the lady sitter, a small face about half the natural size. The stereoscopic pictures, on being combined, show that this latter face is behind that of the sitter, and partially concealed by it. There is no trace of any double exposure, and the fact that the face enters into both pictures of the stereoscopic pair, and in each of them is clearly cut by the face of the sitter, which is in front of it, makes the evidence for its genuineness extremely strong. The face has been recognised by the lady's husband, who took the picture, as that of his godfather. This gentleman holds a good position of a judicial nature; and the following is a summary of his account of how the photograph was taken:—

For some time my wife and I have been obtaining spirit phenomena by using a small table; my wife is also an automatic writer; by these two methods we receive loving messages from my godfather, who died in France fourteen years ago. One day early in August he informed me that I could take his portrait, and fixed the time, place and details as to how my wife was to sit; he chose my stereoscopic camera as most suitable for the demonstration he wished to give us. We conformed strictly to his instructions: a sharp rap in the table gave the signal for making the exposure, and another for covering the lenses. The interval seemed to me to be very long, and I expected that the plate would be over-exposed. I therefore took another, giving an exposure according to my own ideas; on development, the plate taken according to directions from the spirit gave me the results shown, while the second plate only showed an almost imperceptible spot at the place of the apparition. I recognise perfectly on the first photograph the features of my godfather.

As Chevalier Le Clément points out, the facts seem to exclude all ordinary explanations, such as accidental markings on the plates, because of the double stereoscopic image and the production of the phenomenon in accordance with previous announcement, and under precise directions from the spirit world.

TRENCHANT TESTIMONY BY SIR WM. CROOKES.

For the benefit of the large number of new inquirers into Spiritualism, we have taken the liberty of summarising the main points of Sir William Crookes' testimony, because his book is out of print, and we are constantly receiving letters asking for information regarding his researches, and especially because his testimony and attitude are so frequently misrepresented by opponents. It should be borne in mind that before the séances with Miss Cook he had experimented with D. D. Home and other sensitives, and had obtained conclusive evidence of the presence of intelligent operators and of their power to employ a force, which he called 'psychic,' to produce phenomenal manifestations of their ability to control the movements of physical objects, &c., and that his séances for materialisations followed as a fitting sequel to those early investigations. During a period of six months Miss Cook was a frequent visitor at his house, remaining sometimes a week at a time. She took nothing with her but an unlocked handbag. During the day she was constantly in the presence of Mrs. Crookes, Sir William, or some other member of the family, and, not sleeping by herself, she had 'absolutely no opportunity for any preparation even of a less elaborate character than would be required for enacting Katie King.'

In a letter which appeared in the Spiritualist papers in 1874, and afterwards in his book entitled 'Researches in the Phenomena of Spiritualism,' Sir Wm. Crookes says that he has seen 'plenty of strong assertion and much unintentional exaggeration, no little insinuation of fraud regarding Miss Cook's mediumship, but no one has come forward with a positive assertion, based upon the evidence of his own senses, to the effect that when the form which calls itself "Katie" is visible in the room, the body of Miss Cook is either actually in the cabinet or is not there. . . . Let either of the above alternatives be proved to be a fact, and all other collateral questions may be dismissed; . . . the proof must be absolute.' He then relates what he observed at his sittings with Miss Cook as medium, and his important evidence included the following striking testimony:—

I was sitting within a few feet of the curtain close behind which Miss Cook was sitting, and I could frequently hear her moan and sob, as if in pain. This uneasiness continued at intervals nearly the whole duration of the séance, and once, when the form of Katie was standing before me in the room, I distinctly heard a sobbing, moaning sound, identical with that which Miss Cook had been making at intervals the whole time of the séance, come from behind the curtain where the young lady was supposed to be sitting.

The positive evidence of one of my own senses that the moan came from Miss Cook in the cabinet, whilst the figure was outside, is too strong to be upset by a mere inference to the contrary, however well supported.

On page 104, in a later communication, he says that he has at last obtained the 'absolute proof' that he refers to in the letter quoted above. The séance was one of a series held at Sir William's own home, his library being used as a cabinet, the sitters being in his laboratory. Katie had been walking among the sitters and talking to them, but she retreated into the cabinet, and shortly afterwards appeared at the curtain and called Sir William to go into the cabinet and lift her medium's head up, as she had slipped down. He says:—

Katie was standing before me clothed in her usual white robes and turban head-dress. I immediately walked into the library up to Miss Cook, Katie stepping aside to allow me to pass. I found Miss Cook had slipped partially off the sofa, and her head was hanging in a very awkward position. I lifted her on to the sofa, and in so doing had satisfactory evidence, in spite of the darkness, that Miss Cook was not attired in the 'Katie' costume, but had on her ordinary black velvet dress, and was in a deep trance. Not more than three seconds elapsed between my seeing the white-robed Katie standing before me and my raising Miss Cook on to the sofa from the position into which she had fallen.

On returning to my post of observation by the curtain, Katie again appeared, and said she thought she should be

able to show herself and her medium to me at the same time. The gas was then turned out, and she asked for my phosphorus lamp. After exhibiting herself by it for some seconds, she handed it back to me, saying, 'Now come in and see my medium.' I closely followed her into the library, and by the light of my lamp saw Miss Cook lying on the sofa just as I had left her. I looked round for Katie, but she had disappeared. I called her, but there was no answer.

On page 106 Sir William tells how, for nearly two hours, Katie walked about the room and conversed freely with those present. She said she thought she could show herself and Miss Cook together, and taking his phosphorus lamp with him, Sir William entered the room and found Miss Cook crouching on the floor. She was to all appearance perfectly senseless, and did not move when he held the light quite close to her face. He had previously asked a friend to take down in shorthand any statements he might make, and his description was written with those notes before him. He says :—

Raising the lamp, I looked around and saw Katie standing close behind Miss Cook. She was robed in flowing white drapery as we had seen her previously during the séance. Holding one of Miss Cook's hands in mine, and still kneeling, I passed the lamp up and down so as to illuminate Katie's whole figure and satisfy myself thoroughly that I was really looking at the veritable Katie. . . . She did not speak, but moved her head and smiled in recognition. Three separate times did I carefully examine Miss Cook crouching before me, to be sure that the hand I held was that of a living woman, and three separate times did I turn the lamp to Katie and examine her with steadfast scrutiny until I had no doubt whatever of her objective reality. At last Miss Cook moved slightly, and Katie instantly motioned me to go away.

JOTTINGS.

The growing strength of the Spiritualist movement may be estimated by the activity and rancour of its opponents. Their present outburst of hostility and denunciation does not trouble us, we regard it as an unintentional testimonial. They would not take the trouble to denounce Spiritualism if they did not realise that it is spreading everywhere. They confess by their fears what they ridicule with their speech. Further, by their opposition they advertise the subject and set people talking and thinking who might otherwise never hear of it, and so, again, although unintentionally, they help us. Those persons who are frightened away from us by those who cry 'black bogie,' are better away, for the present, as evidently they are not ready or strong enough for the new truth.

It is not possible to over-estimate the value of spiritual phenomena—if there is anything in them there is everything. By the study of them our knowledge of man will be increased, our horizon indefinitely extended, and we shall corroborate the hopes, the aspirations, and the inspirations of the best and wisest men and women of all ages. We shall understand human nature more correctly; gain a more dignified conception of the value of life, the worth of character, and win at least some knowledge of that realm of the life after death, which we have hitherto had to take on trust. Surely it must be a gain to have the question, 'Does death end all?' answered scientifically with an emphatic No !

Mr. L. A. Bosman writes : 'There was a long eulogy of Lombroso in the "Athenaeum" of October 23rd, which at first sight pleased me much. However, I soon changed my mind, for on reading to the end I found that he was accused of going through the "usual round" of Spiritualistic experiences and of "falling under the influence of the notorious Eusapia Paladino." The writer says : "It is unnecessary to dwell upon his extravagances (?) in this direction. . . . Generally, it may be said, Lombroso's intellect, for all the best part of his life, was directed for the benefit of mankind." From this I presume that the "Athenaeum" considers that when Lombroso made his researches into Spiritualism he was benefiting nobody ! Our old friend (?) the "Saturday Review" carefully omitted to mention Spiritualism in connection with Lombroso, although discussing and criticising his "labours." Such is fame !'

It was rather cruel of the 'Daily News' to review Mrs. Besant's book, 'The Changing World,' under the head of 'Fiction,' and to say : 'There are points where occult and ordinary knowledge come into contact, as in telepathy, and here a test is possible, and so far Theosophists have not fur-

nished satisfactory proofs of their power.' Theosophists, we believe, make it a matter of principle not to give tests and proofs. It is for this reason that, as the 'Daily News' remarks, 'To attempt criticism is to attempt the impossible. It is as though a blind man were to question the facts revealed by the vision of those with eyes.' We can only take on trust what Theosophists see, or honestly believe that they see. Men of science have accepted the facts of Spiritualism, because they themselves have seen and touched and handled, but we have never heard that any such evidence has been given with regard to the claims made by Theosophists.

'Challenges' are in the air. The latest is by the Rev. Frank Swainson, who not only proposes a debate on Spiritualism but requires that a séance, to test the genuineness of spirit manifestations, shall be held in the presence of two medical men and Mr. Maskelyne ! Apparently he does not know that Spiritualists do not claim to produce the phenomena and cannot command results. They can only try to give good conditions and leave the rest to the people on the other side. Apparently also he forgets that the one whom he serves 'could do no mighty works' among people of a hostile frame of mind, and that when challenged 'If thou be the son of God, come down from the Cross,' he made no reply. Spiritualism is a subject for study and patient investigation ; its truth or falsity cannot be settled by heated public discussions, or by challenges, so that opponents may exercise their superior 'critical watchfulness.' Doubtless the Rev. Swainson himself would readily realise this fact were he challenged by a materialist to prove the reality of his faith and his fitness for ministry by the evidence of the 'signs and wonders' and 'greater works' which were promised to follow them that believe.

Father Woodlock, S.J., in an Address delivered in St. Patrick's Church, Quarry-hill, Leeds, attributed Spiritualism to the Devil, and repeated the stale falsehood that it causes insanity. Challenged for his authority, Father Woodlock admits that he has no personal experiences, and gives Dr. Forbes Winslow as authority for the statement that 'Ten thousand people are at the present time confined in lunatic asylums on account of having tampered with the supernatural,' but he does not say that the assertion was made upwards of thirty years ago and that Dr. Eugene Crowell, of Brooklyn, U.S.A., disproved it very soon after it was made by obtaining the official statistics from sixty-six asylums out of eighty-seven. Fifty-eight of these gave particulars which showed that four hundred and twelve persons were insane from religious excitement, while there were only fifty-nine insane from excitement caused by Spiritualism, out of a total of over twenty-three thousand persons. But the lie lives, and the opponents of Spiritualism work it for all it is worth.

The Bishop of London, on Sunday last, consecrated the new chapel of All Souls, at Bedford-park, London, and in his address on 'The World to Come,' according to the 'Daily News,' he said : 'Putting aside all wild speculation and the foolishness of holding communication with the other world, which was called Spiritualism, and which led eventually to madness, there were four things which seemed quite clear about the world to come : the nearness of it, the union with it, the progress in it, and the permanence of it.' Here, again, we have the absurd assertion that Spiritualism leads to madness. Why will Bishops and other preachers speak so untruly ? If the spirit world is so 'near,' and we have 'union' with it, why is it 'foolish' to hold communication with its people—our own loved ones ? How does the Bishop know that there is 'progress' in the other world if he has not communicated with those who have gone there ? Because spirit people proclaimed progress for all after death they were denounced as demons, and thirty or forty years ago Spiritualists were called heretics for believing it ! But, apparently what was heretical, then, is orthodox now ! Why this change ? The Bishop of London should learn from Bishop Fallows, of Chicago, who says : 'We are beyond the region of mere conjecture or blind belief ; we are living in a period of knowledge based upon the highest faith and the deepest personal experience. . . . I know I am encircled about with a great assemblage of witnesses—men and women. I know they are cheering me on in the race of life.'

THE UNION OF LONDON SPIRITUALISTS will hold a Conference meeting at Workman's Hall, Romford-road, Stratford, on Sunday, November 7th. At 3 p.m. Mr. T. Brooks will read a paper for discussion. Tea at 5 p.m., 6d. each. Speakers at 7 p.m., Messrs. G. T. Gwinn, R. Boddington, S. Wright, T. Brooks, and M. Clegg.

LETTERS TO THE EDITOR.

Mr. Stead's Political Seances.

SIR.—In a letter to the present writer some twenty years ago, the late 'M. A. (Oxon.)' described the labours of those who work in the Spiritualist movement as an attempt to make a 'beaten track in an unexplored land'; and he added: 'We must all be very patient in clearing a path through a jungle.' While having every sympathy with Mr. Stead's efforts to provide a 'Bureau' at which those who seek to communicate with their departed friends may gain a reasonable opportunity for so doing, Spiritualists cannot but regard the recent political developments of the scheme with a certain amount of distrust. To pursue the parable of 'M. A. (Oxon.)', the borderland between the two worlds must still be regarded as very much of an unexplored country, and the attempt to create the impression that the means of communication (even after twenty years of work) are now of a sufficiently regular and systematic character, 'with railways and telephones all complete,' to warrant such experiments as are being recorded in the daily Press, is at least questionable. It is rather 'letting in' the 'jungle' than clearing it. It partakes more of the character of 'smart journalism' than of the patient, scientific, and orderly methods that such an investigation as we are pursuing imperatively demands. Politics in the séance room are as much out of place as politics in the pulpit. Let us leave our departed political leaders to influence the minds of their followers in this world by the normal methods of spiritual influence and impression addressed to receptive minds through interior channels. Let us be spared Budget or anti-Budget speeches through mediums. We have, surely, enough and to spare of such lucubrations on the material side of things.—Yours, &c.,

D. G.

'Subliminal.'

SIR.—Permit me, in reply to 'Hafed' (p. 528), as to what I consider to be the phenomenon of the subliminal, or subconscious mind, and what has induced me to think that the majority of trance utterances come from incarnate minds, to refer him to my letter in 'LIGHT' of June 13th, 1908, on 'The Subliminal Self,' and my letters in 'LIGHT,' June 19th, August 21st, and October 16th of the present year. These contain my personal experiences, which, compared with the many books I have read on Spiritualism (including 'Hafed'), forced me to this hypothesis.—Yours, &c.,

SUBLIMINAL.

P.S.—I shall be pleased to correspond with 'Hafed' direct, if he will send his name and address to me, care of Editor of 'LIGHT.'

For Spiritualism.

SIR.—As you have pointed out, the Rev. Frank Swainson has attacked Spiritualism with considerable vehemence, and has issued a challenge which our society has accepted, and we are carrying on a correspondence daily in the 'Islington Gazette.' Members of the rev. gentleman's Bible Class are asking for information, and, while much interest is shown in the district, no one seems to know what Spiritualism is. To make an effective reply to our opponent, we need £10 for advertising and the distribution of literature; permit me to ask, therefore, if any friend will kindly send this amount, or a donation towards it, care of 'LIGHT.'

Mr. Swainson will again attack Spiritualism at St. Barnabas' Church, near Holloway Station, on Sunday next, at 3.15 p.m. Will friends who on Sundays would give away pamphlets on 'What Spiritualism Is' to churchgoers kindly send names and addresses?—Yours, &c.,

W. D. SANTOS-BROWN,

North London Spiritualist Association, President.
Grove Dale Hall, Grove Dale-road, Highgate.

Where is the Devil?

SIR.—As you so rightly state (on page 527) 'there seems to be a demon epidemic' abroad. As to the healing and other remarkable gifts attributed to the Devil, he is certainly redeeming his character with a vengeance, and by this time is entitled to a diploma—in fact, the difference between God and the Devil will soon be so slight that we shall not know which is which. Your 'challenge to the Rev. Archibald Brown' delights me: I breathlessly await the issue. I sniff the battle; may it be to the strong and true! I happened to say to a lady recently that I considered the study of Spiritualism most fascinating. She replied, 'Oh, the Devil is always *alluring*, he knows how to bait.' I was wicked enough to say 'Are you speaking from personal experience?' Now, I regard boredom as a sin, so the Devil has scored again!—Yours, &c.,

York Cottage, Sutton.

E. P. PRENTICE.

'The Annals of Psychical Science,' &c.

SIR.—Will you kindly extend to me the hospitality of your columns to make the following statement: Circumstances oblige me to make known publicly that I am no longer in any way whatsoever connected with or responsible for the journal founded and heretofore maintained and edited by me, 'The Annals of Psychical Science.' Neither am I in any way whatsoever connected with or responsible for 'The Annals of Psychical Science Company, Limited,' nor the 'International Club for Psychical Research.'—Yours, &c.,

LAURA I. FINCH.

67, Warwick-road, Earl's Court, S.W.

Spiritualism and Theosophy.

SIR.—I observe that in 'LIGHT' of October 16th, Mr. L. A. Bosman holds out the hand of friendship to Spiritualists on behalf of Theosophists generally. He thinks that there is 'an under-current of antagonistic feeling,' and suggests that we should 'work together in amity without arguing about minor details.' Now, sir, as an observant Spiritualist, although not entitled to speak for Spiritualists generally, permit me to say that I do not find among Spiritualists the antagonism referred to, but I do find that they wish to preserve their liberty and to exercise freedom of thought and speech regarding the claims which are made by some Theosophists—claims which, if true, are neither 'minor' nor unimportant. Why deprecate free and friendly discussion? So far as I know it is not Spiritualists who introduce the bones of contention: on the contrary, they are put on the defensive by those who make assertions which they feel bound to challenge. Spiritualists, as I find them, are not unsympathetic to Theosophists who confine themselves to proven facts and meet and treat Spiritualists in a fraternal spirit, but they are not disposed to pass unchallenged, or by silence to accept tacitly, statements which seem to them to contravene their own position. As this is not a personal matter permit me to sign myself—Yours, &c.,

SPIRITUALIST.

Reincarnation.

SIR.—The Address recently delivered in Dublin by Mrs. Besant, entitled 'The New Era,' was one of the most eloquent that I have ever listened to.

At the close, in her reply to a question as to the evidence for reincarnation, I understood Mrs. Besant to say that, so far as she personally was concerned, she knew of no absolute evidence, capable of proof, that any individual, now incarnate, had recollected incidents in a previous incarnation that he could not otherwise possibly have known about. In other words, that no evidential proof was yet forthcoming that could be accepted as good and satisfactory evidence for reincarnation—evidence, such as has been abundantly produced for spirit return, and the numberless remarkable details practically proving the identity of the communicating intelligences. Spiritualism, so far as its phenomena are concerned, is founded and rests securely on an enormous accumulation of scientifically sifted evidence: the best proof of which is, that practically every scientific and educated person who has studied the facts thoroughly, has been convinced—in many cases almost against his will.

Wallace, Crookes, Myers, Lombroso, and many others, commenced the study as doubters, if not as sceptics, but could not withstand the weight of the accumulated evidence. The question therefore remains: If reincarnation be a fact, and not merely a theory, where is there any evidence for it, such as will stand the cool, discriminating dissection to which Spiritualism has so often been subjected, and through which it has passed so triumphantly?

If it be true, surely there should be instances of persons describing details in their previous lives that could be easily verified; with ample proof, of course, that they had not otherwise become acquainted with the facts. This ought not to be difficult by the aid of trance, and what Davis terms 'the Superior Condition.'

If there be such evidence, why not let us have it in the fullest possible manner? 'Great is the truth and it shall prevail.'

If, on the other hand, there be no such proofs forthcoming, can we view reincarnation otherwise than as a shadowy theory, with nothing more substantial behind it than tradition and ancient dogma?

Finally, how does reincarnation fit in with evolution? Surely it would be retrogression—a going back of spirit, that should be ever evolving towards the light—a dressing again in the old cast-off garments, that we hoped were done with for ever!

The great question of continuous identity also arises; for

no matter what hair-splitting arguments be used, to the ordinary individual there can be little or no difference between annihilation and the rebirth of an entity that has nothing consciously in common with its previous life or lives.—Yours, &c.,

H. T. PEMBERTON.

The Bishop of London on Spiritualism.

SIR.—With reference to the Bishop of London's statement that 'Spiritualism eventually leads to madness,' will you kindly allow me to ask His Lordship how he explains the fact that, according to the Parliamentary Returns of the men and women detained in prison on March 28th, 1906, 16,089 declared that they were members of the Church of England, and only 1 (one) was a Spiritualist? These figures seem to me to prove the exact contrary to what His Lordship states to be the truth.—Yours, &c.,

PUZZLED.

SOCIETY WORK.

MARYLEBONE SPIRITUALIST ASSOCIATION, 51, MORTIMER-STREET, W.—*Cavendish Rooms.*—On Sunday last Mrs. M. H. Wallis gave interesting and instructive replies to questions from the audience. Mr. Fred Spriggs presided.—*Percy Hall.*—On October 25th Mrs. Place-Veary gave successful clairvoyant descriptions. Sunday next, see advt.—D. N.

SPIRITUAL MISSION : 22, Prince's-street, Oxford-street, W.—On Sunday evening last Mr. Frederic Fletcher gave an illustrated lecture on 'The Wisdom of Egypt.' Sunday next, at 7 p.m., Mrs. M. H. Wallis.—67, George-street, Baker-street, W.—On Sunday morning last Mr. P. E. Beard spoke on 'The Spreading Light.' Sunday next, at 11 a.m., Mrs. M. H. Wallis. Wednesday, 7.45, service.

BRIXTON.—CARLTON HALL, TUNSTALL-ROAD.—On Sunday last Mrs. Harvey, of Southampton, gave a splendid address and clairvoyant descriptions. Sunday next, Mrs. Petz. 14th, Miss V. Burton.—A. B.

BRIXTON.—8, MAYALL-ROAD.—On Sunday last Mr. Percy Smyth spoke on 'The Light of Spiritualism.' Sunday next, at 3 p.m., Lyceum ; at 7 p.m., Mrs. Wesley Adams, trance address and clairvoyant descriptions. Monday, 7, ladies' circle. Thursday, 8.15, public circle.—W. Y.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD, W.—On Sunday evening last Mrs. Atkins gave good psychometric delineations. Sunday next, at 10.45 a.m., public circle ; at 6.45 p.m., Mr. Baxter. Thursday, 7.45, Mrs. Webster. Wednesday and Friday, 8, members' circles.—J. J. L.

HIGHGATE.—GROVEDALE HALL, GROVEDALE-ROAD.—On Sunday morning last Mr. Forsyth read a paper on Corinthians. In the evening Mr. McKenzie gave an excellent address. Miss F. Shead sang. Sunday next, Mr. Harry Pye will reply to the Rev. Frank Swainson. Helpers wanted.—S. B.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—On Sunday last Mr. J. A. Wilkins gave an excellent address. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Jamrach ; also on Monday, at 8 p.m., 1s. each sitter. Wednesdays, 3, clairvoyant descriptions. Thursdays, 8.15, public circle.—A. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—On Sunday last Mr. W. E. Long gave a stirring address on 'Trance, the Key to Spiritual Vision.' Sunday next, at 11 a.m., Mr. Long, replies to questions ; at 6.30 p.m. Mr. G. Brown.—E. S.

CLAPHAM.—RICHMOND-PLACE, NEW-ROAD, WANDSWORTH-ROAD, S.W.—On Sunday last Miss V. Burton gave an address on 'The Unveiling of Immortality.' Sunday next, at 11 a.m., circle ; at 6.45 p.m., Mrs. Irwin, address and clairvoyant descriptions.—C. C.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD, MUNSTER-ROAD.—On Sunday last Mr. E. W. Wallis delivered an able address on 'Spirits : Their Natures, Powers, and Homes.' Sunday next, Mr. T. O. Todd on 'The Supremacy of Consciousness.' Wednesday, 8, Mrs. Imison, clairvoyant descriptions. 24th, Miss Florence Morse.—W. T.

PECKHAM.—LAUSANNE HALL.—On Sunday morning last Miss Smallwood opened a discussion. In the evening, Mr. G. Tayler Gwinn spoke on 'The Cross : A Symbol,' and answered questions. Solo by Mrs. Petz. Sunday next, at 11.30 a.m., circle ; at 7 p.m., Mr. Sarfas, address and clairvoyant descriptions. Thursday, 8 p.m., Mr. Scott, on 'Mind Concentration.' 14th, Mr. D. J. Davis.—C. J. W.

HACKNEY.—240A, AMHURST-ROAD, N.—On Sunday last Mrs. Wesley Adams gave an interesting address on 'Why I Became a Spiritualist, and What Spiritualism has Done for Me,' concluding with well-recognised clairvoyant descriptions. Sunday next, Mrs. Place-Veary will give clairvoyant descriptions. Saturday, November 6th, from 7 to 10 p.m., social evening. Mr. J. Blackburn will illustrate palmistry.—N. R.

BATTERSEA PARK-ROAD.—HENLEY-STREET.—On Sunday last Mr. Stuart Young's address on 'Immortality' was appreciated. On Sunday next, at 7 p.m., anniversary address by Mr. W. E. Long.—H. B.

STRATFORD.—WORKMAN'S HALL, ROMFORD-ROAD, E.—On Sunday last Mr. J. G. Nicholson gave an interesting address on 'Satoni, the Idol Breaker.' Mr. G. F. Tilby presided. Sunday next, London Union Conference : at 3 p.m., Mr. Brooks on 'The Physical and Spiritual Senses' ; at 7 p.m., various speakers ; tea provided.—W. H. S.

EXETER.—MARLBOROUGH HALL.—On Sunday last Mrs. Letheren gave an address and clairvoyant descriptions.—E. F.

SOUTHSEA.—LESSER VICTORIA HALL.—On Sunday last Mrs. J. Mitchell gave an interesting address on 'Prayer.'—M.

SOUTHAMPTON.—VICTORIA ROOMS, PORTLAND-STREET.—On Sunday last Mr. J. Walker gave a good address and psychometric delineations.—E. A. H.

LINCOLN.—ARCADE, UPPER ROOM.—On Sunday last Mr. Topham gave good addresses and ably answered questions. On Monday he held a circle.—C. R.

WALTHAMSTOW.—182, ST. JOHN'S-ROAD, FOREST-ROAD.—On Sunday last Mrs. Jamrach gave an interesting address on 'God, the Intelligence of Light,' and clairvoyant descriptions.

SOUTHEND.—SEANCE HALL, BROADWAY.—On Sunday last Mr. W. Rundle spoke on 'Spirit Communion,' and gave recognised clairvoyant descriptions.—A. J.

BRADFORD.—TEMPERANCE HALL.—On Sunday last several members spoke on 'Orthodoxy and Spiritualism.' Messrs. Hayton and Edmondson gave clairvoyant descriptions.—W. G.

READING.—NEW HALL, BLAGRAVE-STREET.—On Sunday last, morning and evening, Mrs. Alice Webb gave addresses and clairvoyant descriptions. Usual week-night meetings.

EXETER.—MARKET HALL, FORE-STREET.—On Sunday last, morning and evening, Mr. A. T. Blamy delivered addresses. Mrs. Grainger gave clairvoyant descriptions.—H. L.

SOUTHEND-ON-SEA.—MILTON-STREET.—On Sunday last Mr. J. Kelland gave addresses ; in the evening on 'The Spiritual Body.'

SOUTHEND-ON-SEA.—14, HARCOURT-AVENUE.—On Sunday last Mr. W. Millard spoke on 'The Natural Aspect of the Future Life.' Friends always welcome.—H.

PORTSMOUTH.—1A, WATERLOO-STREET.—On Sunday last Mrs. M. Davies spoke on 'Evolution in the Light of Spiritualism,' and gave clairvoyant descriptions.—G. E. R.

DUNDEE.—CAMPERDOWN HALL, BARRACK-STREET.—On Sunday, October 24th, morning and evening, Mr. Hendry, of Edinburgh, gave addresses and clairvoyant descriptions, with messages, all recognised.—W. B.

CROYDON.—SMALL PUBLIC HALL, GEORGE-STREET.—On Sunday last Miss F. Sainsbury gave an address on 'All Things Work Together for Good,' also clairvoyant descriptions, &c.—M. T.

MANOR PARK.—CORNER OF SHREWSBURY AND STRONE-ROADS, E.—On Sunday last Mrs. Podmore spoke on 'The Citizen's Responsibility,' and gave clairvoyant descriptions. Other meetings during the week.—A. H. S.

BIRMINGHAM.—30, JOHN-STREET, VILLA CROSS, HANDSWORTH.—On Sunday last, morning and evening, Mr. Percy R. Street gave addresses on 'Knowledge, Wisdom, and Power,' and 'Belief in God,' also clairvoyant descriptions. On Saturday and Monday he lectured upon 'Auras.'—D. L.

LITTLE ILFORD.—CORNER OF CHURCH-ROAD AND THIRD-AVENUE, MANOR PARK, E.—On Sunday last Mrs. Neville gave an address on 'Work in the Spirit World,' and recognised clairvoyant descriptions. On October 27th Mr. Trumble spoke, and Miss Fisher gave psychometrical delineations.—A.

PORTSMOUTH.—VICTORIA-ROAD, SOUTH.—On Sunday last Mr. Hector Lacey delivered addresses on 'The Fatherhood of God' and 'The Brotherhood of Man,' and gave clairvoyant descriptions. At the annual meeting, on the 27th ult., Mr. Lacey was presented with a purse of gold.—G. McF.

BARNOLDSWICK, COLNE, LANCASHIRE.—On Saturday, Sunday, and Monday last Mr. John Lobb conducted the opening services of a new Spiritualist church, seating four hundred persons, which has been secured at a cost of £600. Large audiences, and much interest aroused.

SOUTHPORT.—HAWKSHEAD HALL.—On Sunday and Monday last Mrs. Cannock delivered addresses on 'Ministry of Angels' and 'The Visible and Invisible Worlds,' and gave clairvoyant descriptions. Sunday, afternoon, Mr. Beardsworth.—V. M. S.

BOURNEMOUTH.—ASSEMBLY ROOMS, TOWN HALL-AVENUE.—On Sunday morning last Mr. A. Punter spoke on 'Is Mediumship Dangerous?' and in the evening gave successful clairvoyant descriptions.—Wilberforce Hall, Holdenhurst-road.—On October 28th Mr. Taylor spoke, and Mrs. Taylor gave clairvoyant descriptions.

sent to 'Light,' November 6th, 1909.



From a photograph by

[Miss J. Casewell Smith, 309, Oxford Street, W.]

MRS. ANNIE BESANT.

